

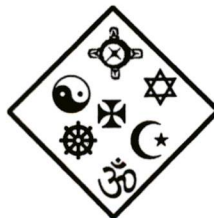
# CAMPUS MINISTRY ANNUAL REPORT 1995-96



CAMPUS MINISTRY IS A UNIT OF *Advocacy & Support Services* **STUDENT SERVICES**



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# CAMPUS MINISTRY

## ANNUAL REPORT 1995-96

### INTRODUCTION

As the word minister (from the Latin, meaning "*to serve, help, assist*") should express quite clearly, the very heart of Campus Ministry is the care of and concern for the entire University community. Whatever projects and/or programmes are undertaken, the reason behind them is to facilitate learning, development, growth and integration. The most effective way for us to serve and help members of the Concordia community is either individually or in small, intimate groups; although we are also frequently called upon to organize, oversee and conduct larger celebrations encompassing the community as a whole.

The past year was very much an "adapting-to-change" kind of year for us. The early retirement of Fr. Robert Nagy as coordinator, and the many changes that it has given rise to have meant much adjustment for the entire Campus Ministry staff, and a great deal of work has been completed by the members of the team to refocus and clarify our role within the University. The result has been a more clearly defined MISSION STATEMENT (see Appendix A) and a greater understanding of our goals and objectives. The addition to our team of Dr. David R. Eley, S.J., as Roman Catholic priest has brought new insights, strengths and talents to our team. Fr. Eley's role is seen by us as a welcome boost allowing the re-establishment of a direct and personal link with the Jesuit Community.

Throughout this time of change, we have continued to offer services, have introduced new programmes and have progressed in our on-going quest to maximize our presence and availability on both campuses.

A major malaise in Québec society today is political and economic uncertainty. It has a definite impact on the University community. By necessity students are more focused on their academic pursuits and their career aspirations. The present climate on campus is certainly not conducive to socialization and/or so-called extracurricular activities.

As well, this dis-ease is, without a doubt, having a significant influence on the faculty and staff. Anxiety and stress about changes that cannot be controlled contribute to an uneasy work environment. The consequence is an increasing need for the kind of



pastoral presence our mission statement talks about. There are many who can and do benefit from being heard and cared for by members of the chaplaincy team.

### GOALS

Our goals for the 1995-96 year were:

- a) To skillfully and creatively make the transitions resulting from the changes in personnel, structure and leadership within our unit;
- b) To solve problems in staffing Annex Z, and maximize our usage of both campus spaces;
- c) To evaluate current programmes and, as necessary, continue to develop programmes which respond directly to student needs;
- d) To continue working to develop a multi-faith network of ministry.

### RESOURCES

#### CAMPUS MINISTRY HUMAN RESOURCES

We have been very fortunate to have had stability in our professional staff at Campus Ministry for over nine years, which enabled us to develop positive ways of working together and supporting one another. Fr. Robert Nagy's retirement on December 31, 1996 has certainly been a loss for us; he had more than twenty-three years of experience as a Concordia Chaplain, and brought many talents to his ministry. For over nine years Bob Nagy had been Coordinator of Campus Ministry, so at his retirement we lost a leader as well as a colleague. The presence of over 300 people at the retirement party hosted by the Chapel Community attested to this.

Our adaptation to this change has been considerably assisted by the addition of Dr. David R. Eley, S.J. to our team, on a half-time basis. Fr. David brings with him a wealth of liturgical and sacramental experience and skill. He is no stranger to the University community, lecturing in the *Communication Studies Department*, *Theological Studies* and Fellow of *Loneragan University College*, and serving as the current director of the *Loyola Peace Institute*. In all of these roles Fr. David has worked very closely with Campus Ministry on several collaborative efforts. He has, also, a long-standing relationship with the Loyola Chapel Community, presiding at regular Sunday liturgies and solemn feasts for many years. His position is supported on a matching-funds basis with the *Archdiocese of Montreal* further strengthening our ties with that segment of the community-at-large. Overall, the first semester of our reconfigured Campus Ministry team was very promising.

The departure of Natalie Manzer our Chapel Sacristan, a part-time member of our staff for nine years, was another change requiring adjustment. She, too, brought a great many skills and talents to her work. Magda Jass, a long-time member of the Chapel community has been hired on contract, the hours for which have been reduced from 20 to 17. Magda has demonstrated her readiness to learn the many details involved in this position. The retraining and support required has demanded sensitivity and commitment on the part of all the regular staff, and this is going well.

The chaplains have taken this opportunity to bring their job descriptions up-to-date, and have also redefined the role of Coordinator, as the graded position was eliminated with Bob Nagy's retirement. (See Appendix B) The Coordinator will be a rotating role. In December 1995 the full-time chaplaincy staff recommended to Ann Kerby, Director of Advocacy and Support Services that Matti Terho take on this role until May 31, 1997. The recommendation was accepted.

Daryl Ross and Peter Côté continue full-time, dividing their time between both campuses.

Financed by the **Pillars Trust Fund** of the *Archdiocese of Montreal*, Sr. Michelina Bertone (SSA) works with us on a part-time basis, providing invaluable service as a pastoral counsellor, and running various small groups organizing a volunteer programme as well as specialty programmes for development and discernment. Sr. Bertone is also a qualified and licensed counsellor.

We also enjoy the cooperation and assistance afforded us by our associate chaplains (local clergy of various faith traditions) who volunteer their time and energy to provide denominational outreach, ministry and a valuable referral network. In the past few years we have also enlisted the aid of faculty members of the Concordia community to assist, when needed, when no formal ministers of that particular faith are available to us (e.g. Hindu or Buddhist). We also endeavour to establish links with these religious groups in the community-at-large to better meet the needs of the University community.

The campus ministry secretarial support person is located on the Loyola Campus, providing assistance with document production and processing, communications, desktop publishing, media interface and computer maintenance.

#### CAMPUS MINISTRY PHYSICAL RESOURCES

Campus Ministry is housed in two offices: at Loyola, Belmore House (Annex WF), 2496 West Broadway; at Sir George Williams, Annex Z, 2090 Mackay. Each of these offices has office space for Chaplains, as well as one or more spaces where groups can gather.



***Annex Z - Sir George Williams Campus:*** This is a heavily used office space, for appointments, drop-ins, programmes and special events. As we have no support staff downtown, if a Chaplain is involved in work out of the office, or in speaking with a student in an office, it has been sometimes difficult to deal with unscheduled visits from students. There are a considerable number of drop-ins, and therefore we have made efforts to solve this problem. More careful coordination of schedules, the scheduling of all full-time Chaplains for office hours at Annex Z, the prioritizing of providing drop-in service, the posting of office hours and the presence of Peer Helpers in the lower level office have all been aimed at addressing this concern.

The gathering space in the lounge at Annex Z, although not very large, can comfortably seat about twenty people. Behind this lounge is another room, with a sink, refrigerator, cabinets and a large round table and chairs. Having this space available, which many students have said is one of the few "homey" feeling places on campus, has enabled Campus Ministry to offer a wide variety of programmes. It is an excellent space to offer small group discussions and workshops. Small groups are optimum learning environments, especially for human development learning, as they provide close contact with the leader as well as exchange with peers. Annex Z is one of a small number of places on the downtown campus which has space amenable to such groups. We have quite a few requests from other services and from student associations to make use of this space, and we try to accommodate these requests as much as we can.

There were a number of new groups in 1995-96, as well as some which have continued from previous years. (**Please see** PROGRAMMES, SERVICES AND EVENTS section.) One of these in particular, "Mother Hubbard's Cupboard," made full use of the double room (105 and 106) in Annex Z and the sink and food storage facilities there.

We continue to provide space for the Muslim Students' Association to have a prayer room in the SGW Campus Ministry space. They find themselves in need of more space than we can provide, and we have been in conversation with the Dean of Students Office to try to support them in their search for solutions to this problem. As space is in great demand on the downtown campus, we have urged the Muslim students to try to gain support from the external Muslim community to help them establish a centre close to Concordia. A fully satisfactory solution remains to be found.

We hope that renovations which have been 'on hold' for two years will finally be carried out, as the changes would help the Chaplains to use both the basement and first floor space more effectively.

***Belmore House (Annex WF) - Loyola Campus:*** This annex is the primary work centre for Campus Ministry, because the secretary's office is located here, as well as offices for three of the four Concordia Chaplains. The Annex has office spaces on the first floor, and a large lounge including a complete kitchen in the basement.

The Loyola Campus Ministry office has provided an excellent venue for training and ongoing general meetings of the Peer Helper Programme. This group of twenty-six students meets for over forty-five hours of initial training at the end of the summer and the beginning of the fall semester, and continues with bi-weekly meetings throughout the regular academic year. The Peer Helpers also use the space for meal preparations for Mother Hubbard's Cupboard dinners. Minor modifications will be made to the kitchen this year to help enforce strict sanitation standards during food preparation. There is a possibility that the Mother Hubbard's Cupboard meals will be served on the Loyola Campus as well.

The Loyola Campus provides an excellent venue for the meals which the Loyola Chapel community hosts for International students twice each year, as well as regular gatherings of the Loyola Chapel community, meetings of the Concordia Christian Fellowship and other student associations, pot-luck suppers, regular meditation, weekly and occasional small group meetings and other events.

We have a considerable number of drop-ins on this campus as well, and when the lounge is not being used for a programme, there are frequently students who like to use it as a quiet and comfortable place to study. We have been told by students that the Campus Ministry office on Loyola, as well, is one of the few "homey" feeling spaces on that campus.

Over the past number of years the concentration of students has moved increasingly to the Sir George Williams campus. This has made organizing group programmes very difficult at the Loyola Campus. We are aware that there are discussions within the university concerning re-configuring the division of departments between the two campuses, and we look forward to participating in this discussion. We would welcome increased usage and revitalization of the Loyola Campus. We strongly feel that until such changes are made, it would be premature to consolidate Campus Ministry on one or another campus.

*The Loyola Chapel:* The Loyola Campus Ministry office also provides supervision and coordination of the use of the Loyola Chapel. The Chapel is the gathering place for a vibrant Chapel Community (see Appendix D) and is a place of many celebrations and ceremonies which mark significant passages in the life of members of Concordia and of the community as a whole. It is a focal point for alumni, who frequently return to the Loyola Chapel for Sunday masses (i.e. those who are not part of the regular Chapel community), and also return to the Chapel for weddings, anniversaries, funerals and baptisms. The Loyola Chapel is a significant place for Concordia University as an entire community; at a time when so many of our long-term faculty and staff are taking retirement or early retirement packages and are leaving active involvement in university



life, and it feels as if we are losing the holders of our “institutional memory” it is important to safeguard the meaningful traditions and places which remain.

In addition to being a place which holds many memories for university members, the Chapel is an oasis on campus for quiet, contemplation and stillness. Very frequently, when one of the Chaplains or the Sacristan go into the Chapel, there are one or more people just sitting quietly in this peaceful, sacred space. The Chapel is accessible through the administration building at all times. It is locked after 11:00 p.m., but will be opened by a security guard upon request.

As with many of the Loyola buildings, there is some maintenance work which is badly needed. Work is now being done on the front steps, which had been improperly done and then redone within the past five years. A report detailing needed repairs was submitted to Physical Resources several years ago, and as we are aware of the limited financial resources of the university, we press only for the most urgent work to be done.

### PROGRAMMES, SERVICES & EVENTS

#### OVERVIEW:

Both our name, Campus Ministry, and our mission statement make it clear that our role within the University is to deal with the religious and spiritual matters as they arise in the lives of the individual members of the Concordia community. To provide a pastoral (from the latin, meaning ‘shepherd’ and/or pascere ‘to feed, care for’) presence is an explicit reference to the history of this institution. Historically, many universities have their origin in the church and Concordia University is a good example of this; formed by the union of Loyola College, a Jesuit institution, and Sir George Williams University a YMCA institution. In both cases a fundamental premise forming the foundations of higher learning was “*the care of souls*”.

In the contemporary context this is carried out by Campus Ministry in those areas where the unit has its unique talents, skills and expertise: to an important extent due to the links with religious institutions and communities. We endeavour, as well, to offer a broad base of programmes and events that, while not specifically religious, give members of the University community the opportunity to be involved, to learn and to grow:

#### OUR PROGRAMMES:

- ❖ Campus Ministry Involvement in Orientation: In the past Campus Ministry has participated in Orientation in a variety of ways. We have offered workshops dealing with our programmes and we have staffed a table outside Orientation at which we offered information on our department and services. For the 1995 Orientation we decided to take a



somewhat different tack. We presided at the beginning of each Orientation main session with greetings and a ritual opening. This served to give us a certain amount of exposure to every student attending Orientation, not just a small group in a workshop. It is somewhat similar in nature to our role at Convocation and so highlights that important ceremonial aspect of our work. Over the four days of Orientation approximately 2000 students would have seen and heard us. We might continue this in the future (depending on the wishes of the Orientation organizers) and add a more informational component, such as a table as we have done in the past.

- ❖ Celebration & Worship: Preparing for and presiding at ceremonies such as convocations, weddings, anniversaries, funeral/memorial services. Most still seem to turn to religious leaders when they are looking for meaningful ways to celebrate various passages in life. Sacramental celebrations such as weddings and baptisms necessarily involve one of the ordained chaplains. Other gatherings such as memorial services are also led by the lay chaplains. Daily, at 12:05, the Eucharist (RC) is celebrated in the Loyola Chapel. The 11 a.m. Sunday mass is celebrated the year round.
- ❖ Meditation: Two groups were held regularly by Daryl Ross, the group at Annex Z continuing for its third year, the group at Annex WF just beginning. Both were held during the week, in the daytime. The SGW group fluctuated from about seven to fifteen participants, the group at Loyola was consistently about five. The smaller number of regular participants at Loyola may have been because the time was inconvenient; there was a scheduling problem for the room, which we have solved for the coming year. A number of participants gave feedback that learning meditation has been very helpful in many aspects of their academic and personal lives.
- ❖ Prison Visit Programme: This long-standing outreach programme continues to be very popular and beneficial to the student participants. It is one which we consciously maintain at a maximum attendance of 10 to 12 student volunteers each semester. For the 95-96 school year we have continued at Archambault Federal Maximum Security Institution in cooperation with the Prison Chaplain, David Shantz. Each year this programme has a powerful, indeed life-changing impact on some of the students. Students come from all four of the faculties, but representation from within the so-called "helping profession" departments is the strongest, i.e. Sociology, Psychology, and APSS. For these students in particular it becomes an important part of their educational experience, as they make choices about their direction in life.

We had to interrupt the programme in the winter 96 session because of a problem with security clearance. The Warden of the institution, for reasons beyond our control and unrelated to us, decided to withdraw our security clearance. Peter Côté and Matti Terho are meeting with prison officials during the summer of 96 to rectify this. Our plans for 96-97 are to modify the programme somewhat to increase the educational aspect, and to limit the length of participation of students so that more can be accommodated.

- ❖ Just Spirituality: This new series on traditions of justice-seeking in various religious traditions was extremely well received, and was one of a number of efforts which we are making to fulfill our goal to develop contacts with leaders in the many spiritual communities represented in our society. Well-qualified representatives from the Buddhist, Islamic, Plains Cree, Christian, Jewish and Hindu traditions drew about twenty to twenty-five participants from Concordia, McGill and the community-at-large. The series was reported on twice by the Gazette. The series was coordinated by Daryl Ross, and she hopes to plan another, follow-up series early in 1997.
- ❖ Outreach Experience (Volunteer/Discernment Programme): This programme, now in its second year, is coordinated by Michelina Bertone, SSA. Students seeking to do volunteer work in the community are matched with organizations needing the skills and energies these students bring. Every effort is made to find a placement which will be suitable to the student in terms of his/her interests and availability. Follow-up meetings are scheduled between the coordinator and the student following a set number of weeks of volunteer work. Links are made during these meetings with the student's career goals, and also with his/her ethical and spiritual life. About forty students have participated each year. This year the *Outreach Experience* was the subject of a student film.
- ❖ The Spirit of Christmas Drive / Emergency Food Voucher Programme: In terms of the issue of student poverty the Spirit of Christmas Drive remains our "flagship" event. This is so in two ways: it funds our Emergency Food Voucher Programme which is our major direct response to the reality of student poverty in our community, and it is our most visible University-wide project addressing this issue. Peter Côté coordinates this annual event. Because of the prominence and visibility of this fund raising Drive we have been able to raise this issue within the University community to a very high degree over the years. It is through this programme that many Concordians have become involved in beginning to respond to the poverty within our student body. It was in response to



the 1995 Spirit of Christmas Report that Rector Lowy began to respond to this issue. (Please see the separate 1995 SPIRIT OF CHRISTMAS Report in the Appendix, along with 1991-95 calendar year statistics.)

- ❖ Pastoral Counselling: Uncertainty and change are hallmarks of university life today and add to the stresses already felt by students, faculty and staff throughout the University. For some the weight of the many stresses, personal, professional, academic or financial can become unbearable, affecting one's performance, even one's outlook on life. The empathetic, non-judgmental attitude of the chaplaincy staff is often called upon to lighten what might otherwise be a crushing burden. The intervention of Campus Ministry staff is often instrumental in preventing burn out on the part of faculty and staff or drop out by students.

The chaplains also provide spiritual guidance and development to many members of the University community.

- ❖ Marriage Preparation: One of the happier duties of the ordained chaplains is the preparation of couples for their marriage. This process involves as many as ten visits not including the rehearsal and actual ceremony. Weddings are held both in the Loyola Chapel and at various locations off campus. A great many students, faculty and staff are married by our chaplains every year. (See Appendix D)
- ❖ Journey of Discovery Using the Hebrew and Christian Scriptures as a basis point, Sr. Bertone led this group in various meditation and guided imagery techniques. Participants were assisted in exploring and deepening their spirituality. About ten to twelve students participated in this ten week per semester series.
- ❖ Men's Group: During the past two years Campus Ministry has led and sponsored two men's groups. The first was facilitated by Fr. Nagy on the Loyola Campus; the second is led by Rev. Terho at Annex Z.

The principle of these groups is to provide their participants with the opportunity to explore their own identity and their ways of relating to the opposite sex, in a safe and supportive environment. By nature these groups must be small and regular to promote a sense of trust and confidence for the participants and allow them the freedom to express themselves honestly. The '*chemistry*' needs to be right!

This year both groups underwent major changes. Early retirement saw the departure of Fr. Bob Nagy and two other key members from both groups.

If the programme is to continue in the fall one or more of these key persons must be replaced.

- ❖ **Focusing Workshops:** This series of workshops, facilitated by Michelina Bertone SSA, taught the approximately fifteen participants how to "listen" to their bodies. Focusing is a particular technique which helps the practitioner to work through issues which may be hindering his/her relationships or personal development. It also enables one to stay more self-attuned. It is a spiritual practice which does not have a particular doctrine, other than the essential one of valuing and caring for oneself.
- ❖ **Mother Hubbard's Cupboard:** After a somewhat faltering start in the fall, this programme, coordinated by Daryl Ross with the Peer Helpers, began to serve weekly meals for \$1.00 to students at Annex Z. The meals were prepared at the Loyola Campus Ministry office, supervised and transported by Daryl Ross. About twenty to twenty-three students were served each week. The meals were vegetarian, and inexpensive to prepare. Students were given copies of the recipes, so they could learn new skills in preparing nutritious meals on a small budget. The atmosphere at "Mother Hubbard's" was warm and friendly. Many of the students who came were from out of province or from other countries, and came to meet people as well as enjoy a meal. The feedback from students who participated was extremely positive, and many came because of word-of-mouth publicity; that is a sure sign that a programme is responding to the real needs of students. We plan to continue and expand this programme next year in at least two ways: by having some meals at Loyola; by forming cooperative cooking workshops, where students learn to plan, buy and cook a dish, then share a meal together, and bring home sufficient quantities for one or two more meals. The costs of the meals were partly subsidized by funds collected in the Spirit of Christmas Drive. The programme received an incentive grant from CACUSS this spring. It is a concrete response to poverty among our students.
- ❖ **Retreats:** Our rhythm of two retreats per academic year was broken during 95-96 due to our inability to get a suitable booking during the autumn session. Our winter retreat at the Oka monastery was very successful however. We took 22 students to the monastery during the weekend of February 9-11, 1996. This is a low-key event. Many students look forward to this as a relaxing break in the academic year, some are asking very serious spiritual questions and need this time for discernment. We are available for spiritual direction during the retreat and offer some group sessions during the weekend. Peter Côté and David Eley, S.J. supervised the retreat.



During 1996-97 we plan to offer two retreats again, one in each semester, At this point our plans are to offer one as a traditional monastic retreat, and the other as a more social, thematic retreat.

- ❖ The Eric O'Connor Series: The annual Eric O'Connor Event, which began in 1993 at Concordia, chose the theme of "*The Meeting of Cultures*" for this past year. The event is organized by Campus Ministry in cooperation with other University departments - this year: the Department of Theological Studies, the Loyola Peace Institute, and the Centre for Native Education. The planning began in the autumn of 1995 under the supervision of Bob Nagy. With Bob's retirement at the end of the year David Eley, S.J. took over the coordination with Peter Côté joining the organizing team.

The evening event on March 20, 1996 included a panel presentation and interaction between Dr. Gail Valaskakis, Dean of the Faculty of Arts and Science, Mr. Ron Boyer, a graduate student in Theological Studies and a Native Elder, and Dr. Carl Starkloff, S.J. of the University of Toronto. This was followed by a reflection by Dr. Charles Kannengeiser, Adjunct Professor in the Department of Theological Studies, on the theme of "*Spiritual Resources in a Multicultural World*".

The discussion focused on the disparate cultures of Canada and particularly on the experience of the aboriginal peoples of North America.

In the coming year we hope to deepen and develop this theme through the presentation of 17th century religious music and liturgy from New France, and with the exploration of spiritualities available through the now global contact with world religions.

- ❖ Chaplains and Convocation: A tradition which dates back to the very beginning of Concordia University, and into the ancient and misty pasts of its founding institutions, is the role Campus Ministry plays in the central ritual event of the University - Convocation. Our role is, as well, a ritualistic one. We bless each event at the beginning with an Invocation, and at the end with a Benediction. We are careful in our prayer to be inclusive and respectful of the variety of religious beliefs present at Concordia. Our presence at Convocation in this capacity is very important to us. We believe in the importance and rightness of this spiritual dimension being included at this very important point in the life of the University. We know that many students appreciate it, and are grateful for the words of thanksgiving to their Creator and the blessings bestowed on



them. The framing of Convocation in this way adds a special touch for many. In terms of our visibility and stature as a department which is integral to the University the role we play in the Convocation ceremonies cannot be underestimated. It is one we cherish and want to affirm.

In addition to the above role, another equally ancient tradition is that of the Convocation Mass held at the Loyola Chapel. This is part of the original Roman Catholic tradition of Loyola College and is today cherished by many at the University. It certainly does not answer the needs of everyone at this institution, but each year many students and faculty find it fitting to celebrate the end of the academic year and Convocation in this way. Convocation Mass 1995 was presided at by Rev. Leonard Altilia, S.J., Superior of the Loyola Jesuit Community. About 50 students and their families attended, along with a dozen faculty members. Total attendance was about 250. In these changing times, when much of our history is being lost, we want to affirm this tradition and its capacity to foster a sense of community for our graduates, and pride in their alma mater.

#### RESPONSE TO THE REVIEW OF STUDENT SERVICES (FINAL REPORT).

The Review of Student Services Report (RSSR) deposited with CCSL at its May 96 meeting makes three specific recommendations with respect to Campus Ministry. These are that Campus Ministry be renamed Multi-Faith Ministry, that Campus Ministry be located exclusively on the Loyola Campus, and that Campus Ministry "be particularly conscious of the need to develop its outreach activities in terms of immediate issues of critical concern to as many members as possible of the University community". (see pages 14-15 of the RSSR)

We shall deal with these three recommendations individually.

1.) The recommendation that the department be renamed Multi-Faith Ministry is based on the rationale that we are in fact multi-faith in nature and that our name should reflect this. There is a belief that this would serve to better identify us, and would be more appealing to the student body. Campus Ministry has in fact been strongly committed to multi-faith services, to an interfaith and ecumenical approach for years. This is explicitly so with our MISSION STATEMENT (see Appendix A), our philosophy as practiced through the years, and is true of each of the chaplains employed by the University. We make this clear for anyone who wants to see in what we do and what we say year in and year out.

It is true that for some the words "minister" and "chaplain" (and their cognates ministry and chaplaincy) have exclusively Christian and/or negative connotations, yet it is

also true that every similar department at universities across North America functions under one of these names. If recognition is a factor it would seem reasonable to stick with a term which is universally recognizable, or is at least relatively so. The University of Toronto for example, is the university in Canada with the most extensive multi-faith resources. They are grouped under what is known as the Campus Chaplains Association incorporating Christian, Jewish, Muslim, Hindu, Buddhist, Native and more.

We are not averse to exploring the possibility of a new name, but Multi-Faith Ministry does not solve any perceived problems in our view. It should be noted that the recommendation appeared in the RSSR without any member of Campus Ministry having been consulted.

We are also not convinced that a name with some admittedly marginal Christian connotations is necessarily inappropriate. The survey used as one basis for the RSSR polled many things, including the sensitive and personal issue of one's sexual orientation (p. 118), but the issue of religious affiliation or identification, as well personal, was not polled. We still do not know the religious make-up of this University, and so cannot assume that one or another name is either appropriate or inappropriate. It is very possible that most students would not find the name *Campus Ministry* to be any deterrent to their utilizing our services and resources.

2.) The recommendation that Campus Ministry be consolidated on the Loyola Campus is one with which we must strongly disagree. There are several important issues here:

a.) It will be clear from the information given in the rest of this Report, including the statistics, that the majority of our programming and outreach activities, those not connected with the Loyola Chapel, are centred on the SGW Campus. The information given on staffing, physical resources and programmes clearly indicates the centrality of our operation on the SGW Campus. This is not accidental. A department such as ours must be located at the heart of the action, where the students are. Students will travel from one campus to the other for necessary appointments and classes, but for voluntary or extracurricular involvements and drop-ins, whether of a critical or casual nature, proximity is essential. The survey indicated for example that approximately 75% of students spend most, or all of their time on the SGW Campus. (p. 113)

A large number of students remain on the Loyola Campus. This, plus the importance of the Loyola Chapel to our operation, continues to argue for a significant presence on that campus, but the numbers and current usage speaks for itself. A substantial presence on the SGW Campus remains critical to the success of our outreach and availability to students.

b.) One reason the Peer Helper Centre was located in the Campus Ministry Centre at Annex Z was so that the students involved would benefit from having



professional supervision and resources close at hand. The relationship has been positive and mutually beneficial and we should not lose sight of our reasons for making this move.

c.) If there is a desire to increase the understanding amongst the student body of our multi-faith nature a consolidation on the Loyola Campus would be counterproductive. It would serve to identify us even more closely with the Loyola Chapel and its very clear Christian roots. It would as well remove us from the very vibrant downtown multi-faith and pluralistic population which is the central *raison d'être* for encouraging this understanding.

d.) Finally, a consolidation on the Loyola Campus would be detrimental with respect to our ability to carry out the third recommendation (see below) contained in the RSSR. In order to be actively involved in major issues facing the largest number of Concordia students we need to be present where those students are. In this respect a single office on the Loyola Campus would only serve to marginalize us from that population.

3.) The third and final recommendation in the RSSR is one with which we concur. That Campus Ministry "be particularly conscious of the need to develop its outreach activities in terms of immediate issues of critical concern to as many members as possible of the University community" (p. 14) is something we are more than prepared to take-on, and in some ways already do.

The issue of student poverty is one which is specifically mentioned in the Report. This is an issue we have been connected with in a variety of ways for years. Amidst all the academic and student services Campus Ministry is among those which have given most serious and consistent attention to this issue. We are known in the community for this and are often called on for advice or assistance when this issue is raised, particularly by student groups. We plan to be even more deliberate in this work in the future.

Student poverty is not the only such issue though. We could, for instance, be proactive in raising issues which we consider to be critical to the life of the University community. These could be more spiritual or ethical in nature. In this respect our role would be less as a social service, and more in line with our equally important educational and prophetic place within the University community. For instance, we could choose to focus in a variety of ways over a given year on issues of justice and the nature of a "just society", both locally and internationally. We could address issues of despair and hope in our community and society through examining troubling and hopeful signs in our environment, the economy and employment problems for our young people and by discussing social and linguistic tensions in Quebec. These are presented simply as examples.

Having indicated our support for this recommendation we would like to make the point that we continue to believe strongly in the small-group work that we do, and in the one-on-one presence we offer to students. At the same time some of our programmes, such as the Spirit of Christmas Drive, do touch thousands of people. All these remain essential components in our ability to fulfill our Mission Statement. The programmes we offer allow us to reach specific groups of students in a far more intensive fashion than we could in University-wide projects. These programmes allow us to contribute to the intellectual, spiritual and moral development of Concordia students. The statistics generated by these programmes will never be overwhelming, but the quality of the contacts and the benefit to the students involved should not be underestimated. Our only appeal in this regard is that this work not be undervalued simply on the basis of statistics. One senses from the Report that this is so, given the comment that our service "remains overstaffed" (p. 14). No basis is given for this statement and it appears to be entirely subjective in nature. Providing one-on-one pastoral care to students is extremely time consuming, preparing and delivering small-group programmes is as well, as are the many other aspects of our work. It comes down to a question of values, does the University value what we do. It is our hope that this will not be a one way conversation, but that we will be included in the conversation.

COMMUNITY INVOLVEMENTS, PROFESSIONAL DEVELOPMENT  
AND  
CONFERENCES

**Michelina Bertone SSA:** Member of the Youth Council of the *Archdiocese of Montreal*, Vocations Committee of the *Sisters of Saint Anne*, Resident worker at *Le Toit de Bethlehem*, Pastoral Counsellor at the *Montreal Pastoral Institute*.

**Peter Côté:** President of the Board of Directors and Chair of the Executive Committee *Catholic Community Services of Montreal*, In-course bursary Committee, First Responder, *CUPEU* Council member, attended National Ecumenical Chaplains' Conference, *Call to Action* National Conference

**David Eley, S.J.:** Associate editor and member of publishing committee of *Compass* (A Jesuit journal); Director and board member of the *Loyola Peace Institute*; participant in *"Tensions in Québec"* colloquium; part-time faculty, *McGill University*, **"Theories of Film Criticism"** (three credits); part-time faculty, Concordia University, Lonergan University College **"Introduction to Peace Studies"** (six credits); director of PhD. student; member, academic reading group; member, Jesuit Implementation Committee (Toronto)



**Daryl Ross:** General Vice-President *CUPEU* Executive, member of the Inter-Union Council, Chaplain for *Student Christian Movement* Conference; attended National Ecumenical Chaplain's Conference; recipient of CCSL Merit Award; recipient of the CACUSS/SASA incentive grant for Mother Hubbard's Cupboard.

**Robert Nagy:** Past Coordinator-Campus Ministry, Diocesan Young Adult & Adult Learning Committee, Consultant to the Committee on Liturgy and Art

**Matti Terho:** Current Coordinator-Campus Ministry, Vice-Chair of the *Montreal Christian-Jewish Dialogue*, Lutheran Council in Montreal, Secretary, Lutheran Ministerium, Finnish Lutheran Church, Eastern Regional Chaplains Conference, Chaplain to the Côte St Luc chapel of the *Montreal Area War Veterans*, Vice-chair of the *Canadian Sauna Society*.

#### PROFESSIONAL DEVELOPMENT:

Campus Ministry works within a professional environment which is conditioned by the National Association, which groups Campus Ministers from all the other Canadian Universities, by the American counterparts, and by the National Offices of the Churches and inter-church and inter-faith committees. Further there are a series of Professional organizations with their conventions and regular publications. Our Campus Ministers attend some of these meetings every year and make a regular and on-going part of their study and reflection the integration of the latest concerns, findings and practices into the work of Campus Ministry at Concordia University. Some of the time of our planning days and regular weekly meetings are dedicated to this learning and professional updating.

#### CAMPUS MINISTRY AND THE MEDIA

Over the course of the year most of Campus Ministry's activities have been featured in various media reports in campus and community press, radio, and television. All of the chaplains have been called upon by all three of the Concordia newspapers with regard to our various programmes. As well, Rev. Terho was featured on CFCF television's *Hockey World* for his work with Finnish players in the **NHL**, helping them to adjust to their new life and lifestyle. He has also been interviewed by CBC radio's *Morningside*. Also Sr. Michelina Bertone's **Outreach Experience** (see above) was the subject of a student film made last fall and aired on CUTV. Two of the six sessions of the *Student Christian Movement* programme entitled *Just Spirituality*, co-sponsored by Campus Ministry (Daryl Ross) were covered by the Montreal Gazette. Articles concerning Fr. Nagy's retirement appeared in the Catholic Times, as well as Concordia's own Thursday Report.



It is also the practice of many journalism and media students to interview Campus Ministry staff to fulfill one of the major requirements of various courses. Their interviews cover particular programmes, the role in general of Campus Ministry or issues in religion or the Church. As well, *the Link* relies very heavily on input from Campus Ministry for certain of its theme issues; notably religion, poverty, and at times, women's issues and sexuality.

### OUTREACH

As expressed in our MISSION STATEMENT, Campus Ministry is actively involved in building bridges within the University Community and outside of it. These programmes provide resources for our students, faculty and staff and alumni. As well they provide an opportunity for us to give something back to the community which supports us.

In addition to providing space for various CSU groups, such as Concordia Christian Fellowship, the Queer Collective, Concordia Chinese Christian Fellowship and others, to hold meetings and activities, Campus Ministry also provides input, resources and guidance as requested.

We also provide space for a small number of 'twelve step' groups (Alcoholics Anonymous, Al-Anon, Survivors of Child Abuse and Incest), which serve both members of the Concordia community and the community-at-large. At times our ministry to these groups is one of presence and welcome, but the chaplains are also available, should they be called upon, to minister to these groups.

Campus Ministry, in collaboration with and supported by Loyola Chapel Community, hosted two gatherings for International Students, one in early October, and another in January. Each of these attracted a large number of students. In the fall, about eighty students attended, in January, about forty came. These are opportunities for these students to form friendships with Chapel members, who have sometimes been very supportive to International students in the many transitions they experience. It is also a good opportunity for the students to socialize with one another. The food is prepared by members of the Chapel community, and is always plentiful and delicious!

### LOOKING AHEAD

We are moving into times of uncertainty and change. Concordia must respond to complex social pressures and financial constraints, and each member of this extended community, in his or her own way, is dealing with this uncertainty and change. Times of change can be times of opportunity; but with every change there are "necessary losses". As Chaplains we believe we have some special skills and insights to help people deal with

the difficulties of transition, and we hope to contribute these in the coming months and years.

We also believe we have a particular quality of vision about our future as an educational institution which must be articulated. We know that we are not the only ones who articulate this vision, but it is something in which we have particular interest and expertise. This vision is one which affirms the spiritual and moral dimension of the human person, and their innate, essential value. We all get caught up in "survival issues", which can, at times, come down to counting people as dollars. We must not lose sight of the roots of our educational institutions, as places where colleagues came together to ponder and explore the wonder and mystery of their place in the world and their relationship with their Creator. This view of education implicitly and explicitly affirms the value of each human being. We are preparing students to take their place in society, and we are furthering the development of knowledge; we are also part of a project in which wonder, curiosity, questions of meaning, and exploration of spirituality and values are essentials. We hope, by offering our insights, to be a helpful part of these important reflections on Concordia's future.

### CONCLUSION

In the light of all the changes and challenges of the past year it can be concluded that the 1995-96 year was successful for Campus Ministry. Two of the positive signals (the incentive grant given to the Peer Helper's *Mother Hubbard Programme* and the Merit Award from CCSL given to Daryl Ross) from the community are noted above. In addition we can rejoice in the many positive responses to our programmes both privately and in public. Campus Ministry staff have also acceded to many requests from students and faculty (e.g. TESL, Exercise Science, Sociology, Religion and others) to make class presentations and/or give individual or group interviews to students.

The mission of Campus Ministry at Concordia is clear. We exist to support the members of the University community in their spiritual quest, to nurture their learning, growth and development, and to humanize the university environment. We provide a ministry of support, nurturance and pastoral presence through a wide range of programmes and active participation in the life of the University. We play an active role in supporting the academic mission of the University by providing unique services to the community and being present to those in need, many of whom might otherwise fall by the way. Our programmes also enhance the University experience and foster the growth of the student as a whole person.

Finally, the Campus Ministry team is striving to continually expand its service to the Concordia community. The chaplains and staff continue to be committed to our

mission within the University, and are working together, in concert with Advocacy and Support Services and the rest of Student Services, to support the University's mission.

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APPENDIX A

CONCORDIA CAMPUS MINISTRY  
MISSION STATEMENT

**Campus Ministry at Concordia exists within the academic community to nurture faith, spirituality and social responsibility, and to provide a pastoral presence, especially for students.**

**Goals**

Through ministries of service and presence, the chaplains work to accomplish this mission in a variety of ways:

1. We foster the personal growth of students in the areas of faith and spirituality, moral and ethical questions, human values and social issues. We create and foster experiences of community within the University, and through community and a personal caring presence seek to humanize the University environment.
2. We endeavor to make explicit the presence and holiness of God within the University community. In this we provide opportunities for students and other members of the University community to explore, express, and act upon their own spiritual convictions. We do this in a spirit of respect for all authentic religious traditions, and we endeavor to foster inter-faith collaboration on campus.
3. We collaborate with other units within Advocacy and Support Services, other Student Services departments, and the academic sector of the University. In this we contribute to the building of bridges within the University community, to the support of students in their academic endeavors, as well as in their human development, and assist in the fulfillment of the University's mission.
4. We establish and maintain links with churches, and other religious bodies and institutions, with community organizations, other educational institutions, and external bodies. In this we seek to work in relationship with the external community to better serve the University and society-at-large.



## APPENDIX B

### **JOB PROFILE - CHAPLAINS, CAMPUS MINISTRY**

#### OVERALL PURPOSE OF THE POSITION OF CHAPLAIN:

*Campus Ministry at Concordia University exists within the academic community to nurture faith, spirituality and social responsibility, and to provide a pastoral presence, especially for students.* As such the members of the chaplaincy team provide services and programmes which facilitate the exploration of, and engagement in, faith and spirituality, moral and ethical questions, human values and social issues. The chaplains offer religious leadership and services to the University, and a personal caring presence to all members of the community in need.

Campus Ministry works within Advocacy and Support Services, and in partnership with the other units of Student Services and the academic sector to assist in the mission of the University by offering programmes which seek to broaden the educational experience of students, and by supporting students at risk with personal assistance and pastoral counselling.

The chaplains provide these services to a diverse University community within a secular, ecumenical and interfaith environment, and seek to work in relationship with the churches, religious bodies and institutions of the external community to better serve the University and society-at-large.

#### MAJOR JOB RESPONSIBILITIES:

1. Develop, supervise and evaluate programmes and services in keeping with the Mission Statement, Goals and Objectives of Campus Ministry.
2. Provide pastoral counselling to the University community, particularly students (regarding faith, values and personal concerns).
3. Provide sacramental ministry, ritual and liturgical leadership to the University community.
4. Plan and supervise programmes and religious services initiated through the Loyola Chapel community.
5. Work with other units of Advocacy and Support Services and Student Services in advancing the aims of Student Services.

6. Participate in the management and coordination of the department, the supervision of support staff, and the setting of goals and objectives for Campus Ministry.

DECISION MAKING:

1. What types of programmes, services or events to offer, when and how, the availability of time with which to carry them out, evaluation of programmes, services and events offered.
2. What sort of pastoral response to offer to those seeking help, advice or guidance. How to respond to particular situations that arise within the life of the University which require a pastoral response.
3. The direction of the department, how generally to fulfill our mandate, and how best to manage our department and its resources.

THE POSITION OF COORDINATOR OF THE DEPARTMENT:

The coordinator of the department of Campus Ministry is chosen from among the chaplains, by the chaplains in consultation with the Director of Advocacy and Support Services. The term shall normally not exceed 2 years, and shall rotate among the chaplains. The coordinator provides, in cooperation with the other chaplains, the overall direction of the department and management of its resources, is the principle supervisor of support staff, and is the principle spokesperson for Campus Ministry within the University and with the external community.

## APPENDIX C

### **REPORT ON THE 1995 SPIRIT OF CHRISTMAS DRIVE**

Ten thousand nine hundred seventy seven dollars (\$10,977.) was raised by Campus Ministry during the 1995 Spirit of Christmas Drive.

While the bulk of the donations came from individuals within our community, many departments made special efforts to help out with Christmas Party collections, raffles and the like. Several special fund raisers were greatly appreciated. Amongst these were the Bake Sale organized by Marketing and Communications staff, the Rector's Skating Party organized by Recreation and Athletics, the Holiday Tree, and the Student Services Holiday Party raffle.

This year we received significant donations from the Concordia University Professional Employees Union, the Concordia University Part-Time Faculty Association, and an extremely generous donation from the Concordia University Alumni Association. Many donors included personal notes thanking us for raising the issue of student poverty in our midst.

This is a reality which continues unabated. We regularly see in our offices students in emergency situations simply unable to feed themselves or their families.

These are usually short-term crises, but all too often the problem is chronic. With the money raised through our Drive we fund our Emergency Food Voucher Programme. Groceries for a week might not seem like much, but the reality is that hungry students under constant stress drop out. This is one way in which we can contribute to keeping students at risk in the University.

Our 1995 total is some \$1,600. more than the \$9,320. raised in 1994. The funds raised are used throughout the following year. During 1995 we distributed \$8,500. in food vouchers to 266 students. This itself is an increase over 1994 when we distributed \$7,735. to 246 students.

Student poverty is indeed a reality. Our programme at Campus Ministry offers direct assistance to some of these students, yet just as significantly it points to a problem which we as a caring community need to deal with. The commitment and generosity exhibited by so many within the University suggests that this caring is indeed a reality as well.

Peter Côté  
Campus Ministry  
January 12, 1996



## STATISTICS 1991-95

### **Donations for 1991- 1994 SPIRIT OF CHRISTMAS DRIVES**

<b>1991</b>	<u>\$8,776.</u> (\$2,00 given to 6 Montreal area food banks)
<b>1992:</b>	<u>\$8,091.</u> (\$1,056 given to 2 Montreal children's hospitals)
<b>1993:</b>	<u>\$8,348.</u>
<b>1994:</b>	<u>\$9,320.</u>
<b>1995:</b>	<u>\$10,977</u>



### **SAMPLE BREAKDOWN – FOOD VOUCHER DISTRIBUTION: 1995**

Month	No. of Visits	Amount Disbursed
January	40	1,050.00
February	28	950.00
March	43	1,105.00
April	24	670.00
May	38	640.00
June	11	380.00
July	11	310.00
August	14	560.00
September	22	685.00
October	16	620.00
November	19	630.00
December	19	900.00
<b>Totals</b>	<b>266</b>	<b><u>\$8,500.00</u></b>

The overall breakdown for 1993 - 1995 was:<sup>1</sup>

<u>1993</u>	<u>1994</u>	(To date 1995)
\$7,650.00 for 226 Visits	\$7735.00 for 246 visits	\$7105.00 for 227 visits

### Average disbursement per visit

<u>1993</u>	<u>1994</u>	(To date 1995)
\$33.85	\$31.44	\$31.29

<sup>1</sup> We do not have accurate figures for food voucher distribution for the years prior to 1993.

## APPENDIX D

### THE LOYOLA CHAPEL

The functions of the Loyola Chapel are largely supported by the users, in particular the Sunday worshipping community, made up of students, faculty, staff, alumni(ae) and the community-at-large. These funds support all sacramental functions at the Loyola Chapel, and throughout the University, as Campus Ministry is called upon to meet the spiritual needs of the Concordia community. Also, as the breakdown below indicates, it also pays for many necessary ongoing refurbishments to the Chapel and its sacred space (Appendix F).

#### **LOYOLA CHAPEL ANNUAL REPORT 1995-96:**

The practice of daily Eucharist at 12:05 on weekdays continued throughout 1995-96 with attendance fluctuating between 5 and 25 people each day. Special masses (particular memorials etc.) could see as many as 50 or more extra people at the noonday mass. Sunday Eucharist remained at 11:00 am with an average attendance of 75-150 people per week a slight increase over last year. Chapel liturgies welcome participants from all areas of the University (students, faculty, staff and alumni/ae) as well as worshippers from the community-at-large. It is a self-financing community which also supports the mission of Campus Ministry by supplying the resources (human and matériel) for both regular worship and special services.

In 1995-96 five Roman Catholic baptisms were celebrated in the Loyola Chapel as well as four Protestant, twenty two weddings and five funerals or memorial services. Notable among these was the funeral of Fr. John Hilton, concelebrated by Bishops Neil E. Willard and Leonard J. Crowley along with several local clergy, with over 300 in attendance.

The most solemn liturgies of the year, Christmas, Holy Week and Easter, are a special time at the Chapel. For students from out of town who cannot get home for the holidays the services, and the welcome of the worshipping community, provide a friendly environment for celebration. For many alum and faculty who attend the various liturgies it is also a special time to celebrate the Concordia Community as well as the religious season. In all, the major feasts usually have an attendance of around 200-300 per service. Before the major feasts the Chapel Community also holds community celebrations of the sacrament of Reconciliation which allow for spiritual reflection and emotional and spiritual renewal. Our annual Convocation Mass on June 16th drew a crowd of more than 250 people.

Throughout the year special events are also held in the Chapel. One of the most notable is the Eric O'Connor Event in March. As well, the Concordia Christian



Fellowship (CCF), (this year in conjunction with the Theological Studies Association), has held an evening of Christmas carols and worship for the past two years. Also, CCF used the Chapel for a bible study night. The bible study evening is an event which they have expressed an interest in repeating on a regular basis, as long as there is interest. Two benefit evenings scheduled by the Polish Student's Association (PSA), during the fall and winter semesters respectively, were cancelled at the last minute by PSA, but the Chapel does support certain student initiatives, if they are of a certain standard and for a worthy cause (*e.g.* no rock concerts or profit-making events). Four student film projects were given permission to use the Chapel during 'after-hours' periods, although such projects are carefully screened to ensure that they do not violate the nature of the Chapel space.

Although we endeavour to maintain the Chapel as a quiet place and sacred space, we do upon special request, allow music students some practice time on the piano or organ, which are maintained by the Chapel Community.

In 1995 the Archdiocese of Montreal launched a three year Synod, a process to discern and determine the future of the Church in Montreal. As a part of our participation in this process Daryl Ross chaired an ad hoc committee to formulate a brief, which was submitted to the Diocesan Synod. (Appended below)

(PLEASE SEE APPENDIX F FOR A RUNDOWN OF THE CHAPEL'S FINANCIAL STATEMENT)

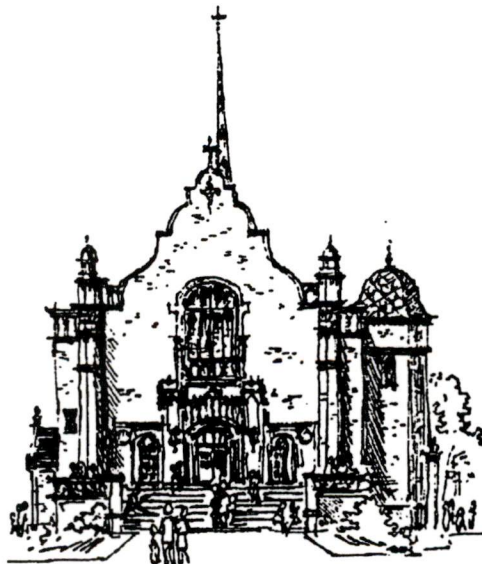
APPENDIX E

SUBMISSION TO THE MONTREAL DIOCESAN SYNOD  
FROM THE LOYOLA CHAPEL COMMUNITY

Loyola Chapel Synod Committee

THE LOYOLA CHAPEL COMMUNITY  
848-3588

June 10, 1996





SUBMISSION TO THE MONTREAL DIOCESAN SYNOD, JUNE, 1996  
FROM THE LOYOLA CHAPEL COMMUNITY

As a Catholic worshipping community which finds its life within a large, diverse, secular university, we at the Loyola Chapel believe we have important perspectives and experiences to offer this synod, as you search for ways that the Catholic Church can constructively respond to the changing nature of this city.

We think that, as a university community, we can be, in fact must be, responsive to truth which is emerging: the patterns which new life is creating. This emerging truth is most clearly articulated by the youth in our society. As a university chapel community which reaches out to young people, we find that they are searching for spiritual life, but usually not within the context of the Church. Most young people view the Catholic Church as hierarchical, authoritarian, and rigid, and show little interest in struggling within the Church to make their voices heard. They do not, in general, feel valued or see a creative role for themselves within the context of the Church. We strive, however incompletely and imperfectly, at Loyola Chapel to be a community which is open, welcoming, responsive to the feedback expressed by the members, and soliciting of creative ideas and participation. We try to live our belief that it is the people who strive to live in the spirit of the Gospel who first and foremost are the Church, and that the structures and leadership exist to support this, not vice versa.

It is now over thirty years since the historic document of the Second Vatican Council, *The Church in the Modern World (Gaudium et Spes)*. This document defined the mission of the Church as being to the whole human community, and stressed the important role of the laity in being the presence of Christ in the world. Yet the church has failed to attract and empower women and men for this essential task. This failure, we believe, is due in large part to the (increasingly) authoritarian attitude taken by church leadership with regard to Catholic teaching and doctrine. The task of a parent is to continually call forth the child into adulthood, not to keep him or her forever dependent and unable to form his/her own judgments. The institutional Church continues to exert strong control and does not give the faithful, however spiritually mature, sufficient respect and freedom to develop their understanding of Church teaching and doctrine, and integrate it into their lives in ways which they find most meaningful. This has resulted in a profound sense of alienation from the Church, especially among the most educated.

In a democratic society, where individuals are expected to form judgments and take a mature and responsible role in many aspects of life, including the spheres of politics, social services, education and culture, many people are not willing to simply submit to Church doctrine on such issues as birth control, or the ordination of women, even if the Church declares that the discussion is closed. The Church exhorts political leaders to move toward greater justice and democracy, but fails to address fundamental

justice issues within its own structures. Such inconsistency robs the Church of credibility. The exclusion of women from ordained ministry and real authority, the marginalization and repression of homosexual members, the repression of open dialogue and debate on Church teachings are all countersigns to the calls of the Church for justice in the world.

At the Loyola Chapel, we try to increase participation and bring social issues into the liturgy through various means and with varying degrees of success: homilies which raise questions about social justice and personal responsibility; regular scheduling of preaching by lay chaplains and members of the Chapel community; visible and prominent roles for women in the liturgy and in community leadership; responsibility taken by members of the community for liturgy planning, children's liturgy, baking of the Eucharistic bread, reading, ministry of the Eucharist, music and other activities. Important decisions are not made by the priest alone or even the Chaplaincy team, but by the elected Chapel Council, which meets monthly. We continually look for ways to reach out to young people, especially students. In particular, we have provided much welcoming and support to international students. We have made it very clear that our welcome has no strings attached; students from a multitude of religions and cultures have been welcomed and formed friendships with Chapel members. It is a very concrete way that Chapel members share in the ministry of the Concordia Chaplaincy.

One of our great strengths as a community is our openness and inclusivity. We believe this is particularly prophetic at a time when many churches see their numbers dwindling, yet at the same time many potential members feel excluded and marginalized. While we recognize that we are far from perfect in being welcoming, we have heard from some of our members who have come from various parishes that they feel more included in the Chapel, as a single parent, a divorced and remarried Catholic, a gay or lesbian person or couple, or a person of another Christian tradition. We believe that it is imperative that the Church promote tolerance and acceptance, and reach out, especially to the marginalized. It is in this reaching out that we become the presence of Christ in the world.

As a group of Chapel members met to articulate this brief, one of the topics which came through strongly was how limiting it is to understand 'Church' as being what goes on inside a particular building. That kind of definition particularly excludes young people, who tend to set foot in those particular buildings fairly infrequently. Should our primary goal necessarily be filling more pews in our churches? Many young people, as well as older people, are very spiritual, but they do not feel drawn to be part of a church community. The Spirit does not live only in churches, and we feel challenged to try to reach out in solidarity to those who are not looking for, or perhaps even open to, a liturgical experience. We also believe it is important to make the liturgies more accessible, by simplifying, involving people, and valuing the community. We need to affirm that bringing the presence of Christ into our daily activities is not to



build up the Church, but to bring healing, justice and compassion. Christ himself will continue to build the Church, perhaps in ways which we do not imagine. The church buildings can often become an albatross, which weigh down and limit our understanding of how we can live as Church.

As people of faith we need to reach out to other people of faith. We need to affirm our commonalities with our Jewish, Muslim, Hindu, Buddhist, and all other neighbors, as well as with our fellow Christians. Faith is a precious gift in a society pervaded by cynicism and the self-centredness born of anxiety. We also need to root ourselves in a profound understanding of Catholic spirituality and provide more opportunities for people to pursue that understanding.

As gathering communities we need to call lay people into leadership much more than we presently do. The Loyola Chapel community is fortunate to have two lay chaplains, and this has helped to build a fairly broad involvement of community members in different leadership roles, but we still see quite a lot of room for improvement. We need to solicit feedback from the community concerning the liturgy and anything else which we do, or perhaps do not do but should be doing. We would like to be more challenging and outspoken on justice concerns, and find more ways to study and pray, and reflect on our experiences. We believe these are important directions for the rest of the diocese as well.

In addition to calling forth the laity into greater involvement and responsibility, we also need more priests. We are aware that the lack of priests results in some people being deprived of regular access to the Eucharist. We urge the Montreal diocese to call for the opening of the priesthood to women and married men, including resigned priests. We see the exclusion of women from ordination as discriminatory and unjustifiable. It has the effect of deeply alienating many women in our society from involvement in the Catholic Church. The refusal of the Church to share authority and power with women is indefensible to the many young people who sharply critique the Church for this. The opening of ordained ministry to women and to those who are married will also help to break down the tremendous barriers between lay and clerics, which do great harm to all concerned.

As a community which gathers up many people who view themselves as marginalized or excluded from the Catholic Church, we feel it is important to share our perspectives with this synod, and we hope and trust they will be received with the good will with which they are offered. We are grateful for this opportunity to share our experiences and our vision with you. We hope to continue this discussion throughout the next three years and beyond.

APPENDIX F

LOYOLA CHAPEL STATEMENT OF INCOME AND EXPENSES

June 1, 1995 – May 31, 1996

Income

Sunday collections	\$4520.51
Weddings	2700.00
Donations	7726.00
Bank Interest	64.60
Chapel Rental	500.00
Piano tuning	60.00
Loan Repayment	500.00
Pastoral Alms Fund	766.80
Other	44.50

**TOTAL INCOME**

**\$16,882.41**

Expenses

Stipends	\$8,600.00
Music Ministry	\$4,700.00
Guest Musician	1420.00
Guest Presiders	635.00
Weekday Presiders	840.00
Sacristan (weddings)	500.00
Part time Sacristan	105.00
Bonuses	400.00

Liturgical Expenses	\$2,526.42
Sacristy supplies	1,208.50
Laundry & Cleaning	34.50
Liturgical Decoration	409.73
Subscriptions /Leaflets	873.69

Gifts and Hospitality	1,017.39
Donations to Registered Charities	245.00
Donations to Assoc. Progrms (Edgar)	1,459.64
Music Ministry	415.45
Wedding Refund	150.00
Registration of Marriages	180.00
Piano Tuning	60.00
Microphone repair	116.40
Easter Decorations	237.61
Bank cheques	13.79
Loyola High School	185.49
Int. Student Brunch	174.85
Pastoral Alms	262.00
Other	718.06

**TOTAL EXPENSES**

**\$ 16,977.56**

**NET INCOME**

**- \$95.25**

Prepared by Magda Jass: Sacristan

## APPENDIX G

### CAMPUS MINISTRY STATISTICS

#### GENERAL OFFICE STATISTICS:

<b>TELEPHONE STATISTICS:</b>	Calls per day...	15-35 <sup>2</sup>
	Current average...	28
	Rev. Matti Terho...	15-25
	Daryl L. Ross...	10-20
	Peter Côté...	10-20
	Michelina Bertone	5-15

#### BELMORE HOUSE STATISTICS: (*Basement Room*)

GROUP	AVERAGE ATTENDANCE
Retreat Gatherings - one each semester	20-25
Lonergan College - Alternate Mondays during Semester	10-15
Team meetings - Once a week	CM Team
Peer Helpers - Alternate Fridays during Semester	24-27
Chapel Council - Monthly	8- 10
Matti Terho - Lutheran Church Group 1 Monday/month	10-12
Alcoholics Anonymous - Thursdays	8-20
International Students Lunch	60 +

There are also the various 'one-off' meetings such as shared suppers, social gatherings, larger liturgy/Advent/Lent planning meetings, as well as Eric O'Connor committee meetings. - Average attendance from 5 to 25 people

#### ANNEX Z STATISTICS (*Z-03;05;105-6*)

Alcoholics Anonymous - 2 groups/weekly – Each Group:	8-20
Al-Anon 1 Group(1 group/weekly)	15-20
Child Abuse Survivors (1 group/weekly)	7-12
Prayer Room/Muslims Students Ass'n daily prayer/drop-in	Indeterminate
Mother Hubbard (Peer Helpers) Mondays	15-20
Peer Helper use of Z-03 - Daily during Semester M-Th	Indeterminate

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<sup>2</sup> This does not include the direct calls listed underneath.



Peer Helpers/Queer Collective – 2 groups	Indeterminate
Prison Visits 10 weekly meetings each semester	12
Sr. Michelina's Outreach Group 5 meetings	10-20
Sr. Michelina's Special Projects 5-10 meetings	8-15
Gathering of Men – SGW (Matti Terho)	5
Concordia Chinese Christian Fellowship	15-20
Concordia Christian Fellowship (Every second week)	20
Meditation group – Daryl Ross	5-15

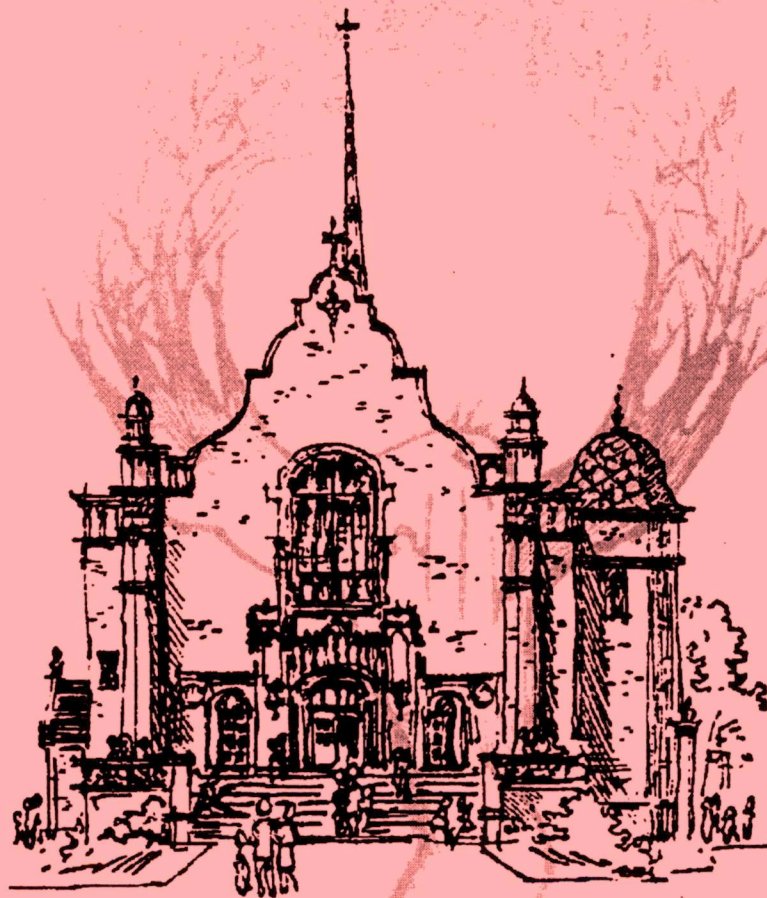
### LOYOLA CHAPEL AND OTHER LITURGICAL EVENTS

#### LITURGIES IN THE CHAPEL:

LITURGICAL EVENT	ATTENDANCE
Sunday Liturgy	125
Weekday Liturgy	10-15
Easter/Christmas Liturgies	250
Weddings in the Chapel – 22	50-150
Baptisms in the Chapel – 9	20-30
Funerals in the Chapel – 5	75-200
Memorial Services – 2 (Excluding 24 August Memorial)	200
Reconciliation Liturgies (2)	100
John Main Memorial – Dec. 30	200
Eric O'Connor Event	75
Concordia Christian Fellowship Bible Night	100
Concordia Christian Fellowship Christmas Carols (with TSA)	75-100

#### LITURGIES OUTSIDE OF THE LOYOLA CHAPEL:

Weddings other than in the Chapel – 15	50-150
Baptisms other than in the Chapel – 5	20-30
Funerals other than in the Chapel – 4	75-200



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